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of our fathers who fought. The war doubtless had to be, as men were at that time full of prejudices, of hot blood, of arrogance and revenge. The war had to be, not because the England and America of the eighteenth century were "Christian," but because there were so few men of peace and goodwill among both peoples, that they did not know how to settle their differences like human beings, and they fell back upon the method of the brutes. Let us put our praise in the right place. Let us praise the courage of doctors and the patience of nurses. Let us not call the fever glorious or bring up our children to wish to see the fever again for the sensational sight of what the nurses and the doctors have to do. Let us not boast of the number of surgical instruments we keep in the house.

Yes, men may say; but this is a barbarous world. Must we not then be prepared to defend ourselves against the ignorant people who everywhere threaten to bring in their pests and plagues from over the border? If England were civilized, and Germany and the South American States, we might afford to disarm ourselves and become Christians too. But really we cannot quite trust in God enough to be civilized Christians in this actual world.

To this I answer from the teaching of the new medicine. If I take the fever or the cholera, this is not because some one else has it, so much as because I have been unwary enough to admit the poison into my system. Not a whole sick neighborhood would have given me the fever if I had not given it admittance to my own body. It is indeed a peril when the pestilence is abroad, and I must doubtless take extra precautions. I must keep my body and my house cleaner than ever and watch against infection.

So precisely when the fever of war is abroad among the nations. This fact constitutes a serious peril. How shall we be prepared to meet it? By building new warships, say some, and erecting cannon on the coast and organizing a navy association. The whole history of the world proves that there is no more insidious mode of infection of the military fever into the body of the nation than through the sight of military display and the stirring of the pride of brass buttons and battle flags.

What shall we do then in the midst of a fighting world? The one thing which the United States has the noblest opportunity ever given to a people to accomplish. We shall keep our hands and our hearts clean of injustice and greed. We shall build up the high moral health of the nation with the life-blood of humanity and sympathy. We shall be foremost in the use of the new science of international arbitrament, as, for example, by the Court at The Hague. We shall disarm hostility and suspicion by friendliness. We shall represent ourselves at the great capitals of the world by men of goodwill, true Americans by their kindliness, justice and good sense. We shall rebuke the public man who utters evil thoughts of neighboring peoples as we rebuke the man who carries a plague in his garments. Be sure, if ever the war clouds arise between us and the nations over the seas, the main cause of mischief will not be the barbarism of the rival power; it will be the want of true enlightenment and civilization among ourselves in the Senate at Washington, in the people who elect Congressmen and Presidents.

The Human Conditions Which Make International Arbitration Inevitable.*

BY EVERETT D. BURR, D. D.

At a meeting held recently in Boston in commemoration of the centenary of the birth of Ralph Waldo Emerson, his son, Dr. Edward W. Emerson, gave a pleasant picture of the Concord home when Thoreau came in to play with the children about the hearth. There was a young man conferring with Mr. Emerson as to whether or not he had better give his time the next few years to a college education. Dr. Emerson said that his father had the conviction that there might be many ways to heaven, but he was quite sure that one of them went by Harvard College, and so he advised the young man to go to Harvard, saying pleasantly, "I feel sure that they teach most of the branches there." Whereupon Thoreau interposed the remark: "Yes; all the branches, but none of the roots!"

Leaving out Mr. Thoreau's sarcasm, I should like to use his figure and remind the Conference that in the report of Dr. Trueblood we have seen the growth of the cause of arbitration. Here it stands beautiful, umbrageous, ramified, until it includes within its reach thirty-seven great nations. It is well for us in looking at its widely ramified growth to remind ourselves that there are some deep roots out of which this growth and larger life matures. Therefore, in following up what Dr. Trueblood has said, it seemed to me that while I could not speak technically I might take your hearts with me into a moment's reflection as to what are at least these deeply human conditions which make international arbitration inevitable in the near future. For our hopefulness I venture to suggest some of these.

First of all, we are living, I think, in a time which might be characterized as a time of *contemporaneous humanity*. There are no more any foreign lands; we have a closer feeling toward remote communities than our forefathers had toward their fellowmen who lived in the next town. We are in the midst of conditions that remind us that there are no distant peoples. That which goes on in the courts of kings and that which is decided in the legislatures of republics comes to us with the morning news. The seas which used to separate nation from nation are now bridged by the fast-going ships, and they are tunnelled by the cables. There was a time when nations conceived of themselves as parts of an archipelago, thinking that they were only remotely, if at all, related to each other, but it has been discovered in these later times that there is no such thing as isolation, that underneath the fluent seas there are the great ribs of a continent that make the peoples one. These nerve lines of cable communication are not dull, insensate threads, but they are the very nerves of the intercommunication and the interpenetration of life, so that the heart-beat of one nation echoes in the bosom of every other nation in the world.

Then out of this contemporaneousness of humanity has grown what we might term a *community of interests*. The conception of humanity as an organism in which part ministers to part and the sufficiency of some supplies the lack of others is pressed home upon us with every

* Address at the Lake Mohonk Arbitration Conference, May 27, 1903.

week's experience. The wheat crop of Australia affects the Dakota farmers, the Board of Trade in the city of Chicago is affected by business conditions in Calcutta, and Boston finds it convenient to get in touch with Bombay. This community of interests has been the more emphasized by the *increase of distant travel*. As one friend has said, "There are multitudes who are seeking the world over for perpetual spring." This very quest of the beauties of climate and interesting scenery, with its wider study of humanity, has brought about the wider interpenetration of the life of one nation with the life of another, so that the hitherto prevalent attitude of suspicion has been gradually removed; it has melted like an ice floe in the summer sea. Mutual acquaintance is unifying the nations.

Another element of the present condition which is so widely human is the *prevalent charity among the nations*. "If one member suffer, all the members suffer with it." Whether it be a disaster at Martinique in St. Pierre, or the famine in India, or the recent atrocious massacre at Kishineff, there is the awakening of the heart-beat of human sympathy in every nation of the world. So that we realize that we have made large advances in the passing centuries. There was a time when men said, "Live! that is our business; live, at any cost to others." With a wider tolerance the motto of the nations became, "Live, and let live." But it has been found that there is something better than tolerance, and that is the spirit of service, so that the spirit prevailing among the nations now is, "Live, and help live." [Applause.] We have found in our social communities that we cannot stand ankle deep in ice water and escape congestion of the lungs. We have found in our cities that if the North End or the South End is diseased, the best residential districts pay tribute. By the laws of human brotherhood, if a community is elevated the whole community must go up together.

We find this same truth in our wider nationalism. Instead of men being sectionalists to-day, we have some noble specimens of statesmanship in our halls of legislature who are brave enough and American enough to say that they have no opinions upon a certain issue as Southerners or as Northerners, but as Americans they have something that they are called upon to say.

These lessons of a larger brotherhood, so well learned in smaller interests, compel the application of the same spirit in issues which shall take into their purview the whole race, and compel the nations to realize that whatever makes for the uplifting of one people makes for the uplifting of the race. And so the nations of the world in this wider ministry of brotherly love will go up together.

Then, too, there is an interrelation of nation with nation along *educational lines*. It is interesting to realize that the newest of our American universities has among its faculty some of the most noted men of other lands. Recently, Professor Munsterberg of Harvard, a German, interpreted the New England Seer, Emerson, to the students of the new century. Dr. Lorenz of Vienna sets the hip of a Chicago child and treats the children in many American cities on his way. The Rhodes' Scholarship Fund is particularly significant from the educational point of view. There is a mingling of thought with thought, as the students of one nation meet

and mingle with the students of other nations, so that we are coming to know ourselves as members of one great family and children of one loving Father.

How irrelevant, therefore, in such human conditions appears war! These tendencies, these great root forces that are underground and out of sight, are nevertheless producing such growths that war and conflict and bloodshed are made not only irrelevant but impertinent, not only impertinent but incongruous, not only incongruous but impossible!

Together with these wide commercial and sympathetic interests there has been a growth of what we might call the *race conscience*, so that any nation that seeks or considers for a moment entering into a dispute feels compelled to justify itself before the conscience of the nations. Time was when nations thought more of their rights than now; now they are thinking of mutual duties. They have come to a finer ethical maturity which manifests itself, not in self-assertion or in self-adjustment, but in that larger, finer expression of moral life — self-sacrifice.

As we conceive of this maturity of the race life, are we not reminded that the great movement toward international arbitration in the last hundred years is fulfilling in its ramified and beauteous growth the suggestion of the impulse of these great imbedded human roots? Conceive of it for a moment. A hundred years ago there were practically no issues of great significance submitted to arbitration, whereas in the first and second decades of the last century there were two or three, in the third decade about five, and so rapidly increasing in number until in the last decade of the last century fully sixty questions of great significance were submitted to arbitration, and in the one hundred years fully two hundred such questions were submitted to arbitration.

In the long perspective, do we not see that there has been a splendid progress, a progress toward a maturity of race life? How we love to see this maturity in the individual! We like the fervor of the undergraduate at college, with his yell and his enthusiasm when he flings his banners and waves his colors in the air. He thinks there is no other institution in the world but his alma mater under whose splendid classic shades he has been working for a while. But that man finds his maturity in putting away the childish things of the college undergraduate days, and becoming interested in the wider cause of education. So it is in a man's religious experience; he may begin as an ardent sectarian, but afterward when he conceives of a universal God he becomes interested in the kingdom of God and says little about sectarianism. He considers a form of service more important than a form of statement. His creed is in his deed.

It is toward this larger maturity that we are forging ahead. The nations feel their place in the world for the perfecting of the race. We feel the impulse of these past ages; we have entered into the labors of others; we feel their spirit; we are endowed with their heritage and enriched with the investiture of their mantle. Let us go on to larger conquests.

When General U. S. Grant stood viewing the British troops, he said, "They march with the swing of centuries of conquest." There was something in the rhythmic beat of those triumphant feet that made him

think of the centuries of British supremacy. So it seems to me there is quivering in the atmosphere about us as we look back over these one hundred years of conquest in this great cause, a clarion note which summons us to "Advance!"

"God bade the sun with golden steps sublime, advance!
He whispered in the listening ear of Time, advance!
He bade the guiding spirit of the stars
With lightning speed in silver shining cars
Along the bright floors of His azure halls, advance!
Sun, time and stars obey His voice, and all advance.
Knowledge came down and waved her steady torch, advance!
Sages proclaimed in many a marble porch, advance!
As winged lightning leaps from peak to peak,
The Gaul, the Goth, the Roman and the Greek,
The painted Briton caught the winged word, and all advance.
Earth grew young and carolled like a bird, advance!"

My good friends, and friends of international arbitration, may we not catch the rhythmic beat of the century of splendid conquest, and move on to a nobler advance!

Boston in the Peace Movement.

In the scholarly and noble oration delivered by him in Faneuil Hall on the Fourth of July, before the City of Boston, on the invitation of the Mayor, Edwin D. Mead paid the following worthy tribute to the service which Boston has rendered in the international peace movement:

"But when all this has been said, and when it has been granted, I make a larger claim for Boston than that of opposition to unworthy wars in the service of the great program for the peace and order of the world which inspired Jefferson and Franklin and Washington. Hers has not been simply the service of criticism, noble and imperative as she has felt the critical function to be always in the republic, but much more the service of construction and of education. Hers is the glory of having founded the first influential peace society in the world, and of having made herself, from the hour of its founding to the present, the most influential seat of education in this cause which all men are coming to see to-day to be the world's most commanding cause. A month ago we dedicated on our Public Garden, on the centennial of the beginning of his great ministry in Boston, a statue of William Ellery Channing. It was in Channing's study, on the day after Christmas, 1815, that the Massachusetts Peace Society was born; and among the many things for which America and the world hold Channing in high honor, he has no greater glory than that earned by his life-long service in the cause of peace. We remember here to-day that the one Fourth of July oration in Boston which is historic and ever memorable was that by Charles Sumner in 1845, on 'The True Grandeur of Nations'; and among the many things for which the world honors Charles Sumner, it honors him for nothing more than that he was true throughout his public life to the 'declaration of war against war' with which he began it, putting into his speeches in the Senate the gospel which Channing preached in the pulpit, the gospel of the Declaration of Independence and the Sermon on the Mount. It was in the Old South Meeting House, on Christmas Day,

1820, when he was nine years old, moved by the eloquence of Josiah Quincy, the great mayor, that the boy Charles Sumner consecrated himself to the gospel of peace; and the life of the man, down to the last hour, when he bequeathed a fund to Harvard College for an annual prize for the best essay on the methods by which war may be permanently superseded, showed how well that vow was kept.

"We rejoice that the spires of the Old South Meeting House and Park Street Church still stand pointing to heaven in our busy streets. Among the many things which command our reverence for those sacred structures, few are more appealing than the fact that within their walls at Christmas time for many years, first for a long period in the one, and then for a long period in the other, were held the annual meetings of the Peace Society. It was at the first meeting held in Park Street Church, in 1849, four years after his Fourth of July oration on 'The True Grandeur of Nations,' that Sumner gave his still greater oration on 'The War System of Nations,' the most powerful impeachment of war and the war spirit, I venture to assert, ever framed in a single address by the hand of man.

"Channing has paid the fitting tribute to Noah Worcester, the great-minded founder of the Massachusetts Peace Society, and I do not need to do it. Sumner has told what he owed and what the world owed to William Ladd, the founder of the American Peace Society, in which ours was merged, and I do not need to do it. Nor shall I tell, for it has been told by others, the story of the long campaign of education, by book and pamphlet and lecture and convention and what is to-day the ablest international journal in the world, by which the great cause of the world's peace and order has been promoted here in Boston.

"Among the twenty-two members of the original society formed in Channing's study were the governor of Massachusetts and the president of Harvard College. Within four years the membership rose to a thousand, and among those in the ranks from 1815 to the present have been the noblest spirits of the city and the state. Out of its midst came the impulse to the great international peace congresses in Europe. The labors of men associated with it have done more than any other to create the spirit which has made America's record in international arbitration the proudest in the world. It has worked steadily for two generations for the tribunal finally created at The Hague; and at its initiative the Massachusetts Legislature at its last session unanimously passed a resolution asking our government to coöperate with the governments of Europe in establishing a stated international congress, from which in the fullness of time it is hoped will develop the organization which will perform in some manner for the world legislatively the function performed judicially by the Hague Tribunal. At the Hague Conference itself no delegation achieved more than that of the United States. Its members have borne witness that their strength and influence were due largely to the strong support and the earnestness of public opinion here. No meetings in behalf of the cause in those critical days were so important as those here in Boston; and no individual American did so much as Boston's grand old man, Edward Everett